Evangelical Christendom

July-August, 1924.

The Fundamentals: What is at Stake.

A well-known Church of England clergyman writes in a recent number of a secular journal, "The emphasis placed upon the 'miraculous' elements in the New Testament narratives by the more conservative authorities to-day is due to the feeling that they supply a guarantee of the uniqueness of Christ and the Christian revelation. The two 'miracles' around which controversy at present centres are those of the Virgin Birth and the Physical Resurrection." No one who reads the New Testament narratives can be in any doubt as to the belief of the writers of the First and Third Gospels on the subject of the Virgin Birth, and as for the Physical Resurrection it is impossible to conceive of the birth of the Christian Church after the dismay and despair following Calvary, if the Tomb of Joseph of Arimathea was tenanted by the body of the Redeemer. The Physical Resurrection of Our Lord was universally believed by the Apostles. It sealed their faith in our Lord Jesus Christ. The writer proceeds, "the question which has to be decided (and which will decide itself sooner or later) is whether Christ can be accepted as an ultimate revelation of the divine, altogether apart from the miraculous." For us a non-miraculous Christianity is as absurd as a square triangle or a hexagonal circle, it means the rejection of Christianity as historical, and the evacuation of the Gospel story of all that makes it consistent and intelligible. And we are called upon to take this course at a time when our ignorance of the secrets of the Laws of Nature is brought home to us every day by fresh discoveries that change the conceptions of the Nineteenth Century! It is to make God the Prisoner of His own Laws, and to deny Him the power that man possesses of utilising these laws and the power knowledge of them gives for working out the Redemption of Humanity.

The World's Evangelical Alliance does not exist to brand men as heretics, but it is bound to stand by what it believes to be involved in its belief in the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures. If the story of the Virgin Birth is to be considered an importation from heathen mythology, and the physical resurrection a delusion of the Apostolic Church, then our Faith is founded upon myth and delusion. There is no escaping this conclusion. Our Faith rests on foundations of sand, and a conception of Christ that may be deduced from philosophical reasoning on personality will take the place of the plain message of Holy Scripture, and the Creed of Christendom will be based on history that is no history, and for nineteen hundred years men have been the victims of delusions. *In our opinion the very life of Christendom is at stake.* Christ would take His place among great religious teachers, but He would lose His power as Saviour and be a shadowy personality, robbed of His attributes that we ascribe to Him as being One with God. The New Testament would become meaningless as a guide to His life, and the Creeds would have to be scrapped and replaced by a vague unhistorical summary of moral perfections that have no guarantee of permanence.

There is as we have frequently pointed out a true and a false fundamentalism. The Lambeth Conferences have laid down as doctrinal standards Holy Scripture, the

Apostles' and Nicene Creeds and the two Sacraments of the Gospel with the Christian ministry holding a commission from Christ universally acknowledged in the Church. We leave out of account the controversy on the character of the Ministry, simply recording our conviction that Free Church Ministries are as truly Ministries of Grace as those of Episcopal Churches. To maintain the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures is fundamental, to assert the truth of the historic facts contained in the Apostles' Creed is fundamental, and it is impossible to deny the doctrine of the Nicene Creed without undermining fundamental doctrine. The acceptance of the Sacraments ordained by Christ cannot be overlooked without breaking with historic Christianity. Surely those who hold the conviction that these things lie at the basis of all Christian teaching and work are not making claims that are out of keeping with the history of the Church from its beginning. We have reached a strange crisis in Christian development if those who hold firmly by these standards are to be considered obscurantists, or binding on Christian men and women burdens too heavy to be borne. And yet a great deal that is said and written makes it appear possible for good Christians to throw overboard much that has come down to us as true in accordance with the teaching of Holy Scripture and the unswerving faith of the Church. We have no wish to narrow the faith or to make too rigid the boundaries of the Church of Christ, but loyalty to Him and His Word makes it imperative on us to contend earnestly for the faith delivered to the saints, in which they have lived and died from the beginning. It is not for man to make of none effect what from the beginning Christ and His Apostles taught us and our brethren in the Lord.

We are told that all that should be required from Christian men is the acknowledgment that "Jesus is Lord." What does this mean? No one reading the Pauline Epistles can doubt that their writer held that the attributes of the Lord Jehovah passed over to the Lord Jesus. This has been central ever since in the Church of Christ. The Divine Lord is the Saviour. But in our day Lord has many significations—Lord of thought, Lord of example, Lord is the highest manifestation of the Divinity which is immanent in every man—even apart any direct connotation of the central truth that Jesus is the Lord God. Much modern Christology reduces the Lordship of Christ to something that is very different from the New Testament and Credal implications of the title. It is possible for a man to acknowledge Jesus as Lord without accepting Him as God, and as long as this is the case something more than a mere acceptance of his Lordship is essential. In the mouth of St. Paul Jesus as Lord meant that He is one with God, that He is Deity incarnate, and anything short of this is not true to His Person. The Nicene Creed drawn up with the express purpose of safeguarding the Deity of Christ in the presence of subtle attempts to make Him something subordinate to God clearly affirms this truth. It is as essential to-day as it was in the Fourth Century to make clear our adhesion to this central truth. A Saviour who is not Divine is no Saviour, and although a great historian may sneer at the controversy about a diphthong dividing Christianity what was at stake was the very life of the Church. We are not concerned with the metaphysics of the question, but with the broad fact that Our Lord must be God to all His followers if they are loyal to His Person. If it be made plain that the acknowledgment of Jesus as Lord of necessity carries with it His essential Deity, then all would be well, for the great Truths of the Gospel follow inevitably from the Incarnation and Atonement. But this is not universally the case, and therefore it is necessary to stress the duty of accepting the Creeds as statements of eternal truth that demand

the allegiance of all who truly follow the Saviour.

The issue must be joined. It is not a question of "Truth settling itself." If we believe the Gospels to be history in any sense worthy of the name, their outstanding events must be recognised as true to fact. We cast no doubt on the sincerity of those who say they follow Christ, as the revealer of the perfect way of life and the highest idea of God. He is much more than this. He is the Word made flesh; the One Who shared all things with God, the rest for the weary, the Redeemer from sin, and the Lord Who saw no corruption in the tomb, but burst its fetters and "showed Himself alive after His passion by many infallible proofs." To doubt this is to question what we have found to be our all. We cannot surrender what is vital to our Faith.

The Coming Revival?

We have been asked to give publicity to a declaration unanimously adopted by the World's Fundamental Conference at Minneapolis (U.S.A.), expressing its deepest conviction that if the Second Advent is delayed we are on the eve of a great spiritual awakening. In this connection we gladly recommend to our readers a little book by Mr. Arthur G. Way, entitled "An Uprising of Spiritual Forces" (Marshall Brothers), which deals with some important aspects of the subject, and is altogether helpful to a right understanding of God's conditions for Revival. Nothing is more needed in England, and many feel that only a new work of God the Holy Spirit can overtake the formalism and worldliness which are permeating Churches and Christians alike. We quote from the declaration referred to one or two paragraphs indicative of the earnest appeal of the whole:

"In both the Old and New Testaments we find again and again the record of mighty spiritual awakenings which came down from above. In times of idolatry, distress, confusion, war and wickedness, the voice of Prophet in the old Testament and Apostle in the New, was always present to summon the people back to the God of their fathers. In subsequent history we know that periodical revivals have been God's plan through the generations. In the Sixteenth Century there was a great spiritual awakening by the reformers. In the Seventeenth Century there was another awakening known as the Puritan movement. In the Eighteenth Century, in the days of darkness and delsm, there was another great spiritual awakening led by the Wesleys. In the Nineteenth Century there was a mighty turning to God in the Oxford and missionary movements, and the revivals in the days of Finney and Moody, characterised by deep conviction of sin and the turning of multitudes to Christ. The Twentieth Century is far on the way, and we inquire in the language of Isaiah, 'Watchman, what of the night?' And again, 'How long, O Lord, holy and true?'

"In this day of multiplied voices, each proclaiming a new Gospel which is not the true Gospel, we feel the necessity of restating and declaring the character of the revival that is needed. It is a revival that comes from above rather than below; a revival that again, in New Testament fashion, relies absolutely on the Holy Spirit to 'convict men of sin and of righteousness and of judgment,' to quicken the souls that are dead in trespasses and sins, and to make new creatures in Christ Jesus; a revival that uses heaven-appointed men rather than human-appointed machines; a revival that proclaims Jesus the Christ as 'the only Name given under Heaven whereby we must be saved'; a revival that sets forth His atonement on the Cross for our sins, and His resurrection from the grave for our justification; a revival that calls men to repentance for their sins and confession of Christ, the Lord, as their Saviour; and a revival that will quicken the conscience, and will cause and compel men to 'bring forth fruits meet for repentance.'

"The necessity for a revival is self-evident. Men of all classes, creeds, sects and races fully realise there must come a great spiritual awakening or civilisation is utterly broken down. . . .

". . . There is nothing new that we can add to the Scriptural requirements for a revival. In the old days the Word of God said: 'If My people, which are called by My Name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land.'"

Notes.

Congratulations.—We offer our hearty congratulations to Sir George Anthony King on the honour conferred upon him by H.M. the King. Sir George is Chief Master of the Supreme Court Taxing Offices, but his name and hearty interest in Evangelical work are known far beyond legal circles. He has for many years been closely associated with the World's Evangelical Alliance as a Member of its General Council. We are glad to announce that Sir George has accepted the invitation of the Council to become a Vice-President of the Alliance.

We also announce with thankfulness that Sir Thomas W. H. Inskip, C.B.E., K.C., M.P., has consented to become a Vice-President of the Alliance. Sir Thomas, who was Solicitor-General in Mr. Baldwin's Government, is too well known in Evangelical circles to need any description in these pages. The Council have also invited Thomas A. Leigh, Esq., of Liverpool, to become a Vice-President, and the invitation has been warmly accepted. Mr. Leigh holds an honoured place in the civic and religious life of Liverpool. He has been associated with the Evangelical Alliance from childhood, and together with Mrs. Leigh has constantly sought to further Christian Unity on Alliance lines, and to interpret the mind of Christ in all associations with those of every name who follow Him. Mr. Leigh is attached to the old Gospel, and is not ashamed of it. That is also one reason why he is so closely attached to the World's Evangelical Alliance. Long may he be spared to further the interests of both.

78th Annual Report.—This issue of EVANGELICAL CHRISTENDOM carries the 78th Annual Report of the British Organisation of the World's Evangelical Alliance. It is a statement which we believe will be read with sympathetic interest not only for its record of work accomplished, but for the far-reaching influence of the Alliance in its varied departments of work. We hope the report will be carefully read and passed on to others, for it is by such personal interest that new members and subscribers can best be obtained. We draw attention once again to the reference in the report to finance. At the moment of writing we do not know just how or from where the funds necessary to maintain the present work of the Alliance for another twelve months are coming, but we do know that God is moving hearts to-day to help organisations which remain true to His Word and are still publishing the glad tidings of salvation through Jesus Christ. We pray that the immediate and special needs of the Alliance may be laid upon the hearts of all such.

The Wembley Campaign.—As we write the Rev. John McNeill has arrived in England, and has fulfilled his first engagement to speak in the largest Conference Hall at the British Empire Exhibition. He has also held successful missions in Marylebone Presbyterian Church and the City Temple, Holborn. All these and other engagements are under the auspices of the United Committee which the Evangelical Alliance formed to carry out the Wembley Campaign. Mr. McNeill's meetings at the Exhibition were well attended as meetings go at Wembley, for it is fully recognised even by the Exhibition authorities that the Wembley crowds are not occasioned by the attractions of indoor engagements. A well-known ballet in Conference Hall No. 1, which seats 1,800 people, was attended by 19 people! and we understand that one large organisation has cancelled a series of ten meetings arranged in this special hall. The United Evangelistic Campaign, however, is taking another view, and despite the difficulties is going straight on with its programme as arranged for the period during which the Exhibition remains open. It was a great thing on Saturday, July 26th, to listen to the old Gospel preached by the Rev. John McNeill in the heart of the Exhibition and in its largest Conference Hall, accompanied by well-known hymns reminiscent of the Moody and Sankey days, including "Tell me the old, old story," "Stand up, stand up for Jesus," and "What a friend we have in Jesus." Mr. McNeill will speak again at Wembley on Wednesday, August 13th, at 8 p.m. We remind our readers of

the evening also of Gipsy Smith, who will speak in Conference Hall No. 1 at the Exhibition on Wednesday September 20th, at 7 p.m. "Bible Day at Wembley" is being arranged by the World's Evangelical Alliance, and will carry a great meeting in the same hall on Wednesday October 1st, at 7 p.m.

The work at the Campaign Bungalow continues with many evidences of God's blessing. It is encouraging to find that so many of the visitors to the Exhibition make use of the Bungalow, and speaking from experience of the work in progress, we can assure all that the great majority who visit the Bungalow listen with appreciation to the messages given from time to time, and gladly accept the literature provided, which includes portions of the Holy Scriptures and specially selected tracts, for some of which we are indebted to the Religious Tract Society. A remarkable feature of the work in hand is the great variety of nationalities represented in the Bungalow. Quite recently, when the writer was there, a gentleman with his son and daughter entered the Bungalow, and proved to be from Greece. It was touching to hear him translating into Greek for his son and daughter the text which has been placed in the Bungalow (see illustration): "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." It would be easy to recount many experiences of those on service in the Bungalow showing that God is greatly using the Campaign in all its details. We shall never know in this world all that could be told if the many thousands who come and listen quietly, and afterwards go away, could speak for themselves.

Missionary Reunions—Welcome to Rev. Adams Podin.—A most successful series of Missionary Reunions held monthly in the Reception Room of the Alliance House, closed on July 17th, with a welcome to the Rev. Adams and Mrs. Podin, who have been paying a brief visit to England to attend the Glasgow Congress of the World's Sunday School Association. During his brief stay with us Mr. Podin has been able to address meetings in Glasgow, Edinburgh and other places, his important work in Esthonia arousing great interest wherever he goes. Mr. R. C. Hatt-Dyke presided at the welcome meeting referred to, some seventy invited friends being present, evidencing the deep interest which is taken in Mr. Podin and his work, which includes prison visitation and work among the lepers on the Island of Oesel. Mrs. Podin also spoke, and gave a most interesting account of spiritual work in Esthonia among the young people, including the orphans, in which she is specially interested. By the time these lines appear in print, Mr. and Mrs. Podin will have returned to Esthonia, and we ask for them not only the continued prayers of our readers, but the practical support without which the work could not be carried on. We need not remind our readers that Mr. Podin is the Agent of the Alliance, the Council having undertaken, during the next twelve months, to become responsible for providing him with 3,000 Esthonian New Testaments, additional to his salary and travelling expenses.

Sir Andrew Wingate.—We have an interesting letter from Sir Andrew Wingate who, with Lady Wingate, is prolonging his stay on the Continent of Europe, and is at present in Switzerland. Sir Andrew mentions with approval in his letter the previous issue of "Evangelical Christendom," and comments on prevalent errors which are being taught by clergy and ministers, and which often form the subject of newspaper articles. He suggests a series of articles dealing with such subjects as The Virgin Birth of Our Lord, His Deity and Bodily Resurrection, etc. The suggestion has been considered by the Council, and it is hoped, if we are spared until next year, to arrange for this, and possibly for a series of central meetings dealing with these and other vital truths. Sir Andrew states that people everywhere are looking for a strong lead, and draws attention to the fact that the Anglo-Catholics have been more earnest and determined in their efforts to introduce pre-Reformation doctrines into the Church of England than the Evangelicals to resist them.—Perhaps we may be allowed to comment here, and to say that we believe the Evangelical Alliance is able to give (if it is not already giving) the strong lead referred to, and can do much more if all Evangelicals, not merely of the Church of England but in all the Churches, will rally to its support. Behind those clergy and ministers who are

faithless to their ordination vows, or otherwise are promulgating views directed to a reconstruction of the Evangelical Gospel as to render it lifeless in its saving power, is still a great body of Christian laity, men and women both, who are unmoved, except with pity for their would-be leaders. What is needed is a great coming together of all those who realise the seriousness of the coming fight (if it has not already begun), and are prepared to stand at all costs by those large-hearted and apostolic views of the Gospel of Christ which regard Him as "Very God of Very God, begotten not made, being of one substance with the Father, by Whom all things were made." We have referred in our leading article to the subject generally, and we cannot speak

is too serious a hour of what is at stake if the present onslaught of Liberal Evangelicalism and Modernism are not checked by a great and growing army of Bible believing Christians valiant for the truth. It is becoming an hour of those who still believe Our Lord was born of a virgin, and those who do not; of those who believe He was and is God manifest in the flesh, and those who do not; of those who still believe that the Gospel is the power of God unto salvation from sin, and those who interpret conversion in terms of present-day thought which imply an ascent of man rather than a Fall.

Alliance Interests in China.—We have received a welcome letter from Dr. Henry T. Hodgkin, Secretary of the National Christian

B.E.E. United Evangelistic Campaign.

INTERIOR OF THE CAMPAIGN BUNGALOW.

It seats 100, and is frequently filled with visitors representing different nationalities. The Bungalow is open all day for Rest, Fellowship and Prayer.

Council of China, enclosing copies of the Chinese translation of the universal prayer-season for the Week of Prayer last January. Dr. Hodgkin states, "I am glad to say that this year we have been able to do something small to appeal to the Universal Week of Prayer. We printed 5,000 copies of the programme, of which I enclose some copies. To Lone Churches we sent ten copies each. We sent to other organizations 10,000 copies, and we distributed in response to special orders the remainder. I believe that in a great majority of the Churches some notice of the Week of Prayer. In a number it is certainly taken up vigorously and special meetings arranged. We know that in most of the larger centres the response has been very good." The Council are gladly responding to Dr. Hodgkin's request that, as in previous years, they will make a grant to meet the expenses connected with the Chinese translation and circulation of the Week of Prayer programme. Already the 1913 programme is on its way to China.

Another Appeal from Poland.—While an appeal from Poland concerning religious liberty is before the Council, we have received a visit from Rev. K. Kulisz, of the Polish Lutheran Church, who has been paying a brief visit to England to endeavour to arouse interest in the needs of that Church, which numbers some 80,000 members. Pastor Kulisz was only able to spend a few days in London, but he has since his return to Teschen, written to us a letter in which he

B.E.F. United Evangelistic Campaign.

VIEW OF BUNGALOW FROM QUALITY STREET.

Rev. J. Chalmers Lyon is standing outside, and our Superintendent and Evangelist, Mr. H. Walrond, is seen giving away invitations to visitors.

states, "there is in Poland a Polish Evangelical Church. Its centre is the district of Teschen and Bielitz. Many of its members are dispersed through the whole of Poland now. In former times they had to go through martyrdom for their faith, later they were oppressed for their language, and, until after the great War, they were connected with Austria for nearly six hundred years, but even after so long a time they are free to express their own nationality, and realise that they have a mission to their own nation. They are without means to develop their own future, but during the past few years have done much in Poland. They began a work for orphans, started a nursing institution, a Bible school for youths, for which they collected some 50,000 francs. But the times are very difficult now, and they cannot continue their work without help from outside. They look over to England for aid, and all that can be done for them will bear fruit, and will shape in the Polish nation an organisation for the furtherance of the Kingdom of God and for spreading among the Poles true Christianity." Pastor Kulisz earnestly appeals for gifts to help forward this revived Polish Evangelical Church, and for collections in Churches where possible. We shall be glad to give any further information to those who may desire it, and to forward any gifts to Pastor Kulisz which may be sent to us in response to his appeal.

Visitors at the Alliance House.—We have been privileged to receive numerous visits from foreign delegates during the summer months, some of them passing through London to, or from, the World Congress of the Sunday School Association which met in Glasgow during June. They have come from many countries, Transylvania, Czechoslovakia, United States of America, France, South America, Italy, etc. Nothing gives us more pleasure than to meet those with whom the Alliance is in close contact by correspondence, and to hear from them personally expressions of thanks for its quiet and helpful co-operation in Evangelical interests throughout the world. We hope all our friends and representatives will always feel that the Alliance House is a necessary port of call during a visit to London, and it will be the endeavour of all concerned to help forward in any way possible the mission of those who in foreign parts are furthering Christian Unity in the highest interests, the Gospel of Christ.

Welcome to Rev. John McNeill.—The following report of an interesting occasion is taken from our contemporary, *The Christian*. We have referred to Mr. McNeill's Mission Services in a previous note.

The arrangements of the British Empire Exhibition United Evangelistic Campaign embody features of profound interest; but perhaps no feature can compete for general significance and strength of appeal with the visit from America of Rev. John McNeill, who has reached London in order to fulfil engagements made for him to conduct missions during the months of July and August. The wide-spread regard, indeed, profound affection, entertained for Mr. McNeill, rendered it inevitable that, the holiday season notwithstanding, friends should gather to accord him a hearty welcome on his arrival, and to give expression to the sincere hope that much blessing would attend his labours, both in connection with the Empire Exhibition, and with work in other centres where his voice will be heard during coming weeks.

In order to voice the feelings thus expressed, at once kindly and sincere, the hon. gen. sec. of the Campaign, Mr. H. Martyn Gooch, arranged for Mr. McNeill to meet a few friends at luncheon at the Hotel Russell, on Wednesday last. The occasion was singularly happy in its every phase and incident. The chair was occupied by Bishop Taylor Smith, D.D., Chaplain-General of the Forces, who assured the visitor of the sympathies and prayers of all who knew him and his work, in connection with every effort he might exert as he might enter doors of opportunity in coming weeks. Addresses followed by Revs. R. C. Gillie, D.C.L. (Marylebone), Canon J. G. Simpson, D.D. (joint hon. sec. of the Campaign), Mr. J. J. Virgo (the Y.M.C.A.), Rev. J. W. P. Silvester (Vicar of Wembley), Rev. C. Ensor Walters (Bromley), Mr. T. A. Leigh (Liverpool), and Rev. F. A. Rees (Secretary of the Metropolitan Free Church Federation). The words spoken were of warm appreciation of the man, his message, and his method; and it became abundantly clear that the welcome desiderated had found loving expression at the lips of men

representing many and various sections of the Church of Christ.

In response, Mr. Morley made a brief, interesting allusion to past years of service in this country, and playful reference to his American ministry, latterly in New York, where his Scottish accent had simply been one among many competing forms of utterance in a cosmopolitan city. Though he had completed his seventieth year, he felt as strongly as ever the importance and urgency of Gospel preaching. His present sphere is in a population of which 60 per cent. are Jews; but in the open air and otherwise he preaches to Jews as well as Gentiles, and what is still more gratifying, he has gained the ear of those avowedly outside the Church. He held the Gospel to be the one panacea for all the evils of the times, and for every trouble that afflicts mankind; and when preaching Christ he felt that he was at the quivering centre of all efforts for betterment and amelioration for any class or section of the community. As the years passed, he had become more deeply [illegible] preaching, ever more conscious of his reliance in the Gospel. Hence it was with great joy that he looked forward to the missions that had been arranged for him: and, relying upon divine grace and the prayerful support of friends, he would strain every nerve to bring home to the people the message which had been the strength and light of his own life."

Can any of our readers tell us the author of the following lines?

"O think! to step on shore—and that shore, Heaven—
To take hold of a hand—and that God's Hand!
To breathe a new air—and feel it celestial air—
To feel invigorated—and know it immortality.
O think! to pass from the storm and the tempest
To one unbroken Calm
To wake up . . . and find it Glory!"

Common Prayer.

"Faith is the substance of things hoped for; The evidence of things not seen.

"Our prayer is unto Thee, O Lord, in an acceptable time."

LET US GIVE THANKS—

For the truth of the words "My Spirit remaineth among you," and for those who because they realise that the best antidote to error is the truth are praying for a new work of God in spiritual revival.

For the continued success of the Wembley Campaign, and for the glad response of many to the invitation of the Gospel.

For the coming of Rev. John McNeill and his faithful presentation of the old Gospel to the Wembley crowds, both within and without the Exhibition.

LET US PRAY—

That guidance may be given and helpers forthcoming for the celebration of "Bible Day" at the Wembley Exhibition.

For all visiting the Bungalow throughout August and the two following months; and for a harvest of souls, even though unseen here.

For Rev. Adam and Mrs. Pedio now returning to their work in Estheria.

That the difficulties of the Malta Mission may be overcome, and a highway opened up for the Gospel of Christ to be given in the Maltese.

For all agents and representatives of the Alliance at home and abroad; and that all may remain true to the Word of God and the Gospel of Christ.

That all financial needs of the Council may be met, and new giving pave the way for a great increase of witness and work through the agency of the Alliance.

That the year 1924 may be a universal and holy year of spiritual revival; and that the Universal Week of Prayer (Jan. 4th—10th), may be so taken up everywhere as to awaken Churches and Christians alike to renewed consecration of heart and life to the service of Christ.

"Believest thou this? I am able to do this? Yea, Lord." **AMEN.**

ANNUAL REPORT

From April 1st, 1923, to March 31st, 1924,

of the

WORLD'S EVANGELICAL ALLIANCE

(*British Organisation*)

Presented and adopted at the Annual Ordinary General Meeting of Members held at 19, Exeter Square, W.C.1, on Thursday, May 15th, 1924.

While representing manifold activities both at home and abroad, The World's Evangelical Alliance has one central object—to enable Christians of both British and Foreign Nations to realise in themselves and to manifest to others that living and essential union which characterises all believers in the Lord Jesus Christ. Thus, it places emphasis upon the individual, and when the Alliance speaks or acts its voice and influence make themselves heard and felt unprejudiced by limitations of ecclesiastical divisions or national and racial animosities. In following after the Unity of the Spirit in the bond of peace rather than the reunion of Christendom the Alliance is building upon the foundation which its founders wisely laid, the Word of God and the Gospel of our Lord Jesus Christ. All scripture witnesses to the Unity of the people of God: it characterises as essentially one both in faith and fact all who belong to the true Church, which is the Body of Christ.

This great principle of Christian Unity, which underlies all the relationships and practical work of the Alliance, renders it the servant of many and the antagonist of none. It has fellowship with all the Reformed Churches throughout the world: it is privileged also to co-operate with the Bible and Missionary Societies, and numerous other organisations devoted to Spiritual interests in word and deed.

THE UNITED EVANGELICAL CONGRESS

An Evangelical Alliance is called to be an offensive as well as a defensive movement, and the Council have found it necessary during the past year to make it clear to all that Evangelicals do not see their way to union or unity with those whose beliefs are opposed to the authority and plain teaching of Holy Scripture in matters which concern the soul and its relationship to God. The need for a reply to Anglo-Catholic doctrine and practices and the duty of nullifying their avowed desire to obtain control of the Church of England, and when this is effected to accomplish reunion with the Roman Catholic Church, led the Council to convene at Westminster during the month of June a United Evangelical Congress. A demonstration of Christian Unity and true Catholicism in witness to the great facts of the Gospel, and a warning against present day errors was gloriously accomplished. There was not a discordant note throughout the Congress which extended to three days. A verbatim report of the proceeding has been published in the form of an attractive volume, entitled "Christian Unity and the Gospel," which is of permanent interest and should be studied by all awake to the strenuous efforts being made secretly and otherwise, to destroy the work of the Reformation and to remove the great landmarks of religious freedom erected at the Reformation.

"THE REFORMATION"—A GREAT DEMONSTRATION

Further evidences of strenuous efforts being made to repudiate Reformation doctrines and principles led the Council to convene at the Queen's Hall, W., during the month of January a great united meeting under the title of "The Reformation, its message for to-day." Notable speakers were secured, including the Right Hon. Sir William Joynson Hicks, Bart., M.P., who presided, Sir T. H. W. Inskip, C.B.E., K.C., M.P., The Rev. J. D. Jones, D.D., and the Rev. W. Y. Fullerton. The Queen's Hall

was crowded in every part. A full report of the proceedings has been published in EVANGELICAL CHRISTENDOM, and also as a separate publication for wide-spread circulation. It is the intention of the Council—if support is forthcoming—to convene a further meeting on the subject in the Royal Albert Hall.

THE EVANGELICAL MESSAGE AND THE MODERN MIND

Unfortunately the ranks of Evangelicals themselves reveal a threatening cleavage. In the effort to present the Evangelical message so as to attract the modern mind and to meet its difficulties, there is grave risk that the essentials of our faith may be minimised if not undermined. With the strongest desire to continue to recognise loyalty to our Lord and Saviour among those who aim at the presentation of a Liberal Evangelicalism, some of their statements give serious cause for anxiety. The World's Evangelical Alliance maintains unreservedly the Divine Inspiration, Authority and Sufficiency of the Holy Scriptures in all their witness to the Revelation of God in Christ Jesus. Our basis sets in the forefront our common belief in the Deity of Our Lord, in His death and Atonement for our sins, and His physical and real Resurrection from the dead. It was never more necessary than now to maintain this witness.

RELIGION WITH ROME

The Council have by resolution reaffirmed the opposition of the World's Evangelical Alliance to all approaches towards reunion with the Church of Rome before that Church abandons her false and unscriptural teaching and system, and renounces her claim to restrain religious liberty in order to further her own ends. The recent conversations between representatives of the Anglican and Roman Churches at Malines are a regrettable incident, and interpret the great danger of representing before Protestants in European and other countries that the enemy of liberty from whom at great cost they gained their freedom is establishing in England a friendship and fellowship with the Reformed Churches. Any impression that England is abandoning the Reformation is a serious menace to Evangelical Churches abroad, and considerable responsibility attaches to those who are responsible for secret conversations which, however high and well-intentioned in their conception, have given grave offence to Evangelicals and Protestants generally. No recent ecclesiastical event has raised more feelings of pained regret among the Reformed Churches of the Continent than the step taken by the Archbishop of Canterbury in giving official cognisance to the Malines Conversations. The Council are glad and thankful to record in their report to the Members of the Alliance that the Moderator of the Federal Council of the Free Churches has recently stated in public that so far as those Churches are concerned there is absolutely no chance of reunion with Rome as she is.

RELIGIOUS LIBERTY.

The subject of religious liberty which finds so important a place in the programme of the Alliance has repeatedly occupied the attention of the Council throughout the year. The Alliance has always stood for the right of every man to worship God in accordance with his conscience without restriction on the part of civil authorities when the ordinary rights of the observance of Christian morality are observed. It has gladly rendered service to Roman Catholics in this connection, although, as is well-known, the Roman Church denies religious liberty to all outside its fold. On receipt of horrifying news from Russia that two eminent ecclesiastics, the Patriarch Tikhon of the Orthodox Church, and the Roman Catholic Archbishop Chieplak of Petrograd had been condemned to death, no political offences having been proved against them other than a fast hold on faith in God and Christ in spite of Bolshevist laws directed against Christianity as such, the Council forwarded the following telegram to Moscow—

"Council of the World's Evangelical Alliance, British Organisation, on behalf of International organisation of the Alliance, protest against the pending execution of Archbishop Chieplak and others and earnestly ask in the name of humanity and justice for reprieve as evidence that Russia remains within the pale of civilisation."

The reprieve of the Archbishop and Patriarch and their subsequent release, not, however, until they had suffered intensely through solitary confinement, is a matter of satisfaction to Christians generally.

SPAIN

Through the Spanish Branch frequent appeals on behalf of religious liberty in

Spain have occupied the attention of the Council. The declaration of the new Spanish Military Directory that no restriction of liberty exists in Spain, afforded an opportunity for the presenting of a petition to the President of the Directory for full liberty of worship in Spain and for the privileges of civil marriage and other liberties, possessed by Roman Catholics, denied to Evangelicals.

POLAND AND ROUMANIA

The Council are engaged while this report is being prepared upon a careful examination of religious conditions in Poland and Roumania, which give rise to anxiety and which have led to appeals for the aid of the Alliance.

In other connections, including Missionary interests, and some cases in which it is not advisable to chronicle or make any report, the Council have faithfully maintained the record of the Alliance in its determination from the first to petition those who have the power to remedy injustice and to establish religious liberty, to be ready to act and to do what is right. This service by the Alliance is at once a testimony not only to the Gospel of Christ, but to its catholicity. It maintains the essence of the Gospel interpreted by the words of Our Lord: "Ye shall know the Truth and the Truth shall make you free." Thus the freedom given by the Truth demands the fullest freedom in the exercise of the Truth.

MALTA

The interests of the Alliance in the evangelisation of the Maltese—it is the only missionary body making such efforts—have occupied the close attention of the Council. The well-known opposition of official Roman Catholicism to any Evangelical propaganda reflects intolerance which leaves Malta the most bigoted Roman Catholic country in the world. Nevertheless progress can be reported in the circulation of portions of the Holy Scripture and other Gospel literature. The converts from Rome are numerous and are to be found in various parts of the Island. The Agents of the Alliance work under difficulties and are subjected to persecution in various ways. Where others who have attempted this difficult task have retired, the Alliance has persisted in its efforts not without a measure of success. The General Secretary has recently returned from a visit to the Island, and an article which Mr. Gooch wrote for the Home Press has been reprinted in two or three local newspapers on the Island, with comments which characterise the Malta Mission of the Alliance as being directed to "the pursuit of a phantom," and the article in question as "having given grave offence to the Maltese nation as a whole." The Council urge fervent prayer and also resolve to establish on the Island the privileges of religious liberty which are granted to the Maltese as to British residents by Clause 56 of the Malta Constitution. An urgent need is for a permanent Mission House on the Island, which could be erected or purchased for the sum of £2,000, towards which the Council have received one gift of £500.

FOREIGN DEPUTATIONS

Foreign deputations are an important feature in the work of the Alliance. It is the privilege of the Council from time to time to receive invitations to send a deputation to its foreign Branches or to visit the Evangelical Churches with a view to the formation of a Branch, and in other connections. The Council hope shortly to accept an invitation from the Spanish Branch which, as already reported, is so active and useful among the Reformed Churches on the Peninsula. During the month of September an invitation was accepted to send a further deputation to Czechoslovakia, which consisted of the Honorary Secretary, The Rev. Dr. R. C. Gillie, and the General Secretary. On their return Dr. Gillie reported the unique opportunities afforded the deputation to witness the astonishing progress of the Evangelical faith in country districts as well as of addressing public meetings in some of the large cities and towns of Czechoslovakia, including Prague, Brunn, Pilsen, and Bratislava. As an instance of what is taking place in this land of Huss memories and Evangelical ardour, Dr. Gillie reported a visit to one large village at 9 o'clock on a Saturday morning where the deputation spoke to a gathering in a public hall composed chiefly of peasants and their wives. Three years ago there were only five Protestants in this village: now the number of souls attached to the Evangelical Church is seven hundred. The extent to which this Evangelical progress will spread, and the scope of its ultimate activities,

depends upon what can be achieved in the next few years. This again depends upon the generosity and help of Christians in Great Britain and Ireland for the Brethren in Czechoslovakia are poor, and their profound liberties and joys in Christ have united them centuries of oppression and persecution. The "Holy Czechoslovakia" Fund initiated by the Alliance has received some response from this deputation, and has enabled the Council to forward a further substantial contribution to the Moderator of the Evangelical Church of the Czech Brethren. They have also gladly responded to an appeal to renew a former grant to aid the training of Czech students at the Glasgow Bible Training Institute. It is the earnest hope of the Council that help already forwarded to Czechoslovakia can be supplemented, and they appeal for contributions in larger co-operative amounts to enable them to give still more practical evidence of the sympathy of British Christians and Churches in the Evangelisation of this great harvest field.

ESTHONIA AND RUSSIA

The Missionary operations of the Alliance are splendidly represented in Esthonia through the Apostolic work of the Rev. Adam Podin whose letters home have appeared regularly in the pages of Evangelical Christendom. Mr. Podin is fulfilling a ministry for Christ which calls for more wide-spread support on the part of Christians generally. Russia is still a closed land, but in various ways touch has been maintained with those behind the present closed doors, and the Council express the hope that before long entrance may be possible for those whose great desire is to reap a harvest of souls in this distracted country. In the meantime, Mr. Podin remains in Esthonia furthering his work of Evangelisation including privileges of prison visitation accompanied by remarkable conversions. The Council realises the great privilege which the Alliance possesses in having Mr. Podin as its special Agent. His additional Mission to the lepers on the Island of Oesel is one which the Council have been glad to support in every way possible, and Mr. Podin reports the heartfelt gratitude of the lepers for all sympathy shown to them, particularly by British Christians. Funds are urgently needed for Mr. Podin's work, which includes the free distribution of the Holy Scriptures at considerable expense to the Alliance.

JAPAN

The Earthquake in Japan produced tidings of horror and sympathy in the midst of all. The Agent of the Alliance, Mr. George Braithwaite, of the Japan Book and Tract Society, lost all his stock and building, and the destruction of Mission property generally, unprotected by insurance, was considerable. In various ways the Council took steps to express the sympathy of British Christians with the sufferers, although through lack of funds they have been obliged to leave to the larger Missionary bodies the financial help which they would have liked to send in token of practical sympathy. Mr. Braithwaite who has been in constant communication with the Alliance, has shown remarkable fortitude and courageous determination, despite the disaster, to reinstate the great work of the Society he represents. Recent letters from him evidenced the success which has attended his labours, and the Council warmly thank him and his staff for the arrangements made for the printing in Japanese of the programme for the Universal Week of Prayer, and for its distribution as usual to all Churches and Mission Stations in Japan. During the London Meetings of the Week of Prayer a special collection was taken to aid this work which Mr. Braithwaite reported must prove more costly than the previous year, and a warm letter of thanks has been received in response.

U.S.A.

The International relations of the Alliance have been generally active throughout the year. The Council having taken opportunity to forward an official letter to Dr. Macfarland, the General Secretary of the Federal Council of Churches of Christ in America, in reply to a communication from that body expressing the hope "that the influence of the Churches of Great Britain together with the American Churches may be so united that influence may be brought to bear upon all Governments in such a way as to secure those mutual conditions on which the success of any kind of international conference must be based." In their reply the Council have assured the Federal Council of the Churches of America of their oneness with them in the belief that the Church of Christ throughout

the world is offered an unparalleled opportunity to lobby in public opinion and in the election of the young a revulsion from racial, practical, and religious animosities, and a conviction that future peace depends upon goodwill, unselfishness and mutual help in international relations. They further assured Dr. Mackintosh that the World's Evangelical Alliance will do anything in its power to further international peace.

GERMANY

In response to a welcome communication from Herr Emil Grobe, the President of the German Branches of the Evangelical Alliance, which contained reference to the growing influence of the Alliance throughout Germany, and reported on conferences in Berlin, Frankfort, Munich, Nuremberg, and other cities and towns, the Council offered the help of the British Organization in any way in which it would be acceptable, and at a time when special difficulties faced Christian work and workers in Germany. In a subsequent communication Herr Grobe forwarded a copy of an appeal issued by the Blankenburg Evangelical Alliance Conference last August, and addressed as a call to Christians in Germany to repentance and to prayer for revival. The Council felt it incumbent upon them to prepare a reply to the Blankenburg appeal, which was duly effected and forwarded to Herr Grobe, being subsequently reprinted in the *Allianzblatt*, the organ of the German Branches of the Evangelical Alliance. They have received a cordial acknowledgment from Herr Grobe, as well as a letter of thanks for two small grants which the Council have been able to forward to Germany as a token of fraternal sympathy with the work in hand.

ROYAL VISIT TO THE VATICAN

In company with other Bodies the Council took steps to forward to the Prime Minister and the Home Secretary letters conveying an expression of their deep regret that arrangements had been made for their Majesties, the King and Queen to pay a state visit to the Pope during their visit to Italy in May, 1923. These communications pointed out that the arrangements had given great offence to His Majesty's Protestant subjects throughout the Empire. A reply received through the Foreign Office informed the Council that their letter had been laid before the King, but that the Secretary of State was not able to recommend any action thereon. A further communication on the subject is printed in full together with the reply of the Foreign Office :—

(Copy).

19, Russell Square, W.C.1
22nd May, 1923.

The Under Secretary of State,
Foreign Office,
London, S.W.1.

Sir,

I am directed by my Council to acknowledge your letter (Oliphant/Anglo) of the 20th ult., and to reply thereon as directed to state that as the World's Evangelical Alliance has for many years been profoundly interested in the religious liberty in Spain and has enjoyed on more than one occasion the co-operation of the Foreign Office in its work on behalf of Spanish Evangelicals, it has been with regret that the Council, Archbishop of Canterbury in relation to the Spanish Prime Minister, dated March 28th, very directly to the presence of a nuncio, accredited diplomatic — more than ever before — at the Vatican as a reason why religious liberty should not be granted to Spanish Evangelicals.

The reference is plainly to our British representative, and my Council desire to express their hope that the Secretary of State for Foreign Affairs will represent to the British Minister at the Vatican that his presence is not to be considered a reason for withholding Religious Liberty from those Spaniards who have attached themselves to the Evangelical Churches in Spain.

May I add that this incident proves how grave are the dangers to Religious Liberty that may flow from maintaining a British Minister accredited to the Pope.

Beyond the facts quoted in my previous communication, the dangerous incident stated above must surely impress upon His Majesty's Government the consistency and urgency of the many and repeated representations made to them for the withdrawal of this Envoy.

I am, Sir, Yours faithfully,
(Signed) H. M. Gooch,
General Secretary.

[Copy.]

Foreign Office, S.W.1.
25th May, 1923.

Sir,

I am directed by the Marquess Curzon of Kedleston to acknowledge receipt of your letter of May 22nd, relative to British representation at the Vatican, and to inform you that he has nothing to add to the statement contained in the letter to you of the 20th April last.

I am, Sir,
Your obedient Servant,
(Signed) ALEXANDER CADOGAN.

The General Secretary,
World's Evangelical Alliance,
19, Russell Square, W.C.

THE "BE FERVENT" SPIRIT

The above correspondence illustrates the duty with which the Alliance considers Protestant interests in all matters connected with the extension of the Church of Rome in the British Empire. Its early and later protests against the Papal Decree—*Ne Temere*—which is still in operation in this country, but which is marked with such skill that its fruits do not often attract public attention, are being carefully followed up.

The Council noted with pleasure that in November last the New South Wales Legislative Assembly approved the *First Reading* of a Bill providing for a fine not exceeding £100, or a year's imprisonment, or both, for alleging that persons lawfully married are not truly and sufficiently married. Such a measure must find support from the public conscience of England, and calls for Parliamentary action in this country to secure a similar enactment.

ANNUAL REPORT EXHIBITION

The year 1923-1924 will stand out as one of the busiest and most successful in the history of the Alliance, which through its wise action and large hearted co-operation is commending itself as a central organisation providing a united platform for witness and work on Spiritual lines. The Council record with deep thankfulness the growing confidence which the Alliance feels, and the readiness with which its powers of initiative are requested to in the various interests it represents. The object of the Alliance to further the work of Home and Foreign evangelisation has given display for its powers of leadership in relation to the British Empire Exhibition at Wembley. Taking under review the numbers of visitors from all parts of the Empire which are expected this year, the Alliance took steps to convene conferences between the representatives of the Church of England and the Free Churches, together with those of numerous organisations interested in the work of Evangelism. As a result a United Committee was formed and a B.E.E. United Evangelistic Campaign planned under the auspices of the Alliance, and upon its basis. An attractive Bungalow has been erected in the grounds of the Exhibition, and during the six months from April to October will be in service as an organising centre for the campaign. The Council commend this enterprise to the prayers of all who realise the great responsibility as well as opportunity it represents.

The Sunday opening of the Exhibition has been under constant review by the Council. Serious efforts have been made to secure a necessary Bill for the Sunday opening of the Exhibition. A special select Committee was formed to watch these efforts, and the Council thankfully report that the combination of influence against the proposal has been successful, an assurance having been given that the matter is not likely to be proceeded with.

SUNDAY PROTECTION

The great meeting convened by the Alliance at Queen's Hall, W., to protest against the action of the London County Council in sanctioning Sunday games in the Metropolitan Parks and open spaces has been followed up by a rigorous campaign throughout the country. Further meetings have been convened, and quantities of literature have been distributed, including a verbatim report of the speeches given at the Queen's Hall. By a majority of fifty the L.C.C. on Tuesday, July 10th, confirmed its sanction for Sunday games in the Parks under its control. Significant decisions by other Borough and District Councils have been given against Sunday games, and the Council are not without hope that when the time comes for the matter to be again raised, which should be when the next triennial elections to the L.C.C. come forward in 1925, the decisions referred to will carry great weight. In the meantime no opportunity is being lost, through the Press and other channels of influence, to impress the individual and national importance of the maintenance of Sunday as a day of rest and perpetual obligation. The situation demands the personal co-operation of all who realise how intimately the subject of Lord's Day Observance is bound up with the national welfare.

UNIVERSAL WEEK OF PRAYER

It was 78 years ago that the Alliance first made the attempt to unite Christians of all denominations, in setting apart a special period at the beginning of each year for Prayer and Intercession at the Throne of Grace. It is extremely encouraging to

report that this effort, begun in faith, and a first trust in the power of believing and world-wide prayer, has spread so that to-day the Week of Prayer covers every part of the civilized world. The annual arrangements are of a comprehensive nature, and entail correspondence with many countries. The invitation and programme for every year, admirably devised, and translated into numerous languages and dialects. Only a central and independent organization can take effective initiative and leadership in such a call to united and simultaneous prayer throughout the world. The expenses of this organizing, and grants to aid the Christian and Missionary Bodies in foreign lands, are borne by the Alliance, and the work widens annually in every land. Remarkable letters are received from the foreign field, witnessing to the power of Christian fellowship through the Universal Week of Prayer, and the Council record with thankfulness welcome contributions which frequently accompany these reports, thank offerings for the work of the Alliance and the expenses of the Week of Prayer. A few extracts from letters referred to are included in the Council's report, evidence of a great many similar communications which it would be pleasing to print were it not for limitations of space.

From CAIRO

At the meeting of the Inter-Mission Council for Egypt held in the autumn, I was asked to make arrangements for the Christian community of Cairo for the Week of Prayer, and to report to you our coming three meetings. We held these meetings in various religious centres of the city. The Monday evening meeting was led by the venerable Archdeacon Palmer, of All Saints' Church. On Tuesday night we met in the Y.M.C.A., and we were led by Mr. W. B. Smith, the General Secretary. The meetings on Wednesday and Thursday were held at the Central Building of the American Mission, and we were led by Rev. R. G. McGill and Dr. S. M. Zwemer, both of the American Mission. The meeting on Friday was held in the American University, and led by the Dean of the College, Dr. R. E. McClenahan. The meeting on Saturday night was held in Wesleyan Methodist Church, and led by Mr. George Swan, of the Egypt General Mission. Prior to the meetings the Call to Prayer was distributed among all the Missionary Workers and Evangelical Pastors of the city. The meetings were not large, but there was a good spirit of prayer throughout, and we trust that much blessing will follow. I am sure all the Christian workers in Egypt appreciate the work you are doing to unify the prayers of God's people, and to bring us all into a common fellowship with Him.

H. E. F.

I have pleasure in forwarding you the sum of ... the Intercession Week of Prayer, and to let you know that we have had very edifying and lively meetings, with consistently large attendances. Unfortunately, the exchanges for the Church money is very bad for the Bombay area of this country. Owing to the present world difficulty a collection here does not accompany Alliance is losing on account of the fluctuating dollar and parity of the Evangelical Faith.—A. H.

From the BISHOP OF UGANDA

Thank you for the Legends Programmes for the Week of Prayer which arrived some months ago. They are a great help in the different churches all over this land where Prayer Meetings are held, which generally are very well attended. I have sent your letter on to the Secretary of the Diocesan Council to see if we cannot arrange something about a collection, and I will let you know the result.

J. J. Uganda.

The above letter was supplemented by the following:

I have pleasure in informing you that the Diocesan Council of the Native Anglican Church in Uganda have asked me to forward the enclosed cheque for £5 as a donation to the Alliance's Funds.

The Legends Programmes were distributed throughout the Diocese, and during the Week of Prayer is being offered throughout the Diocese.

Please accept our grateful thanks for all your Alliance is doing in the cause of Christ and His Universal Church.

M. Bowlton Lasbury (C.M.S.).

From BELEBELAHA (Sierra Leone)

You will be interested to hear that out here our small community of Church members and of other Christian bodies had an encouraging Week of Prayer. The average number present was 35. The meetings were held in the evening, from 7 to 8, in our Memorial Hall. The chosen leaders, men and women, who were appointed by the meeting, spoke to the point, and encouraged others to share the responsibility of the meetings with them.

Many expressed the wish that such meetings should be carried on next year, and they will be looking forward to them.

A. J. M.

From MOUNT CARMEL

Just a few lines to let you know that we have at Mount Carmel, arranged for united services during the Week of Prayer, January, 6th to 13th. Last year it was our first attempt for united services, which proved a real blessing to those who united, and this year, we had the experience of last year to aid us, and we have by the help and grace of our blessed Lord better arranged results and a time of real blessing to all who united with us.

Every Church was represented, and there was union and the assurance of the Divine approval.

E. H. R.

EVANGELICAL CHRISTENDOM

From ESTONIA

I am privileged to report to you this W. of P. Every corner of the World is dear to us, but Estonia, our native land, is dear to our hearts. Before the World's Evangelical Alliance's Prayer Week began, January 5th to 12th, 1936, there were gathered from the Lutheran Church, Baptists, Methodists, etc., 70 of our leaders for a conference. We all were glad to have prayer for all the important matters mentioned in Evang. Christendom, and also for the daily topics.

M. Kiss

From LISTENING QUANTUNG, CHINA

This Week of Prayer this year has been observed by the Chinese Christians with very great spiritual interest and profit. Their meetings were held by denominations and even by churches, and several churches even have their separate meetings on divided days or on days apart, with special topics and studies for the various groups, but the main days of meetings were those fixed by the Alliance. Some were blessed with good, dry, cool air on the meeting days, although [illegible] with small groups, where prayer and testimony was very ready and eager as we were yet near to the service of prayer.

One reason for this special interest is, and attendance on these prayer meetings for the week was the first time we had as a visiting guest and leader of each of the meetings a fresh speaker, Rev. [illegible] Pastor K. T. Chang of the China National Council, while pastoring for [illegible] two days, together with the holding of a retreat for our workers was highly appreciated and helpful.

We are also grateful to the Alliance which every year so faithfully issues the call and prepares the topics.

V. P. E.

From CAJAMARCA, PERU

The Week of Prayer was observed for the second time in the Free Church of Scotland Mission, Cajamarca, Peru, from January 6th to 12th of the present year, on the lines suggested in the universal programme. Following upon the usual Lord's Day services, when addresses were delivered on Colossians 1:9, and on Prayer, meetings were held every night, during the week, with a well-maintained average attendance of about thirty-five, the large majority of whom were adherents or persons deeply interested. As other recent converts had come a considerable distance for the express purpose of attending the meetings, some brief explanation of the day's subject for prayer were usually given at the opening prayers in our Mission House. At the evening meetings a different matter occupied attention in prayer each night, and it was encouraging that several of them had been definitely given by the Spirit Himself. During the week a spirited women's meeting was started, and in many respects the prospects of the Mission are bright.

J. C. M.

From the Bishop in PERSIA

This is just to say we held the meetings for the Week of Prayer this year as usual both in Isfahan and, I presume, also in the other stations in Persia.

Here in Isfahan we have to have three centres, one in the City for Persian Christians, one in Julfa

From TRIPLICITY MANCHURIA

We have just finished the Week of Prayer here, and the Christians have been much helped by it. It was a help to think that Christians of all lands would be using the same matter and that prayer was ascending from many hearts to God. The translation into Chinese was sent from Shanghai. Women were gathered in the morning meetings for study, and a united prayer meeting with the men was held at 8 p.m. with attendance of fifty. All the men requested that we hold such meetings every year again.

We pray God may abundantly bless you in your work.

Alice E. J.

From TOKYO, JAPAN

I wrote you last on the 9th of this month and then sent you a few particulars that had reached us in regard to the Week of Prayer Meetings held last month. I now send a few more.

One of the missionaries also told me the other day that the Week of Prayer Meetings at Fukuoka this year were much the best in every way that he could remember. He said the attendance was exceptionally large, the prayers were fervent and to the point, and the whole spirit was good. G. B.

INTERNATIONAL GOODWILL—THE SEARSON HOUSE MEETING

In view of the International situation as the New Year opened, the Lord Mayor of London very kindly placed the Egyptian Hall

of the Mansion House at the disposal of the Council for a special united meeting on Wednesday, January 9th, at 4 p.m., his lordship taking the Chair on the occasion. An inspiring meeting resulted, the speakers including the Bishop of Chelmsford, Rev. Archibald Fleming, D.D., and Alderman Sir Kynaston Studd. An important feature of the meeting was the communication by the General Secretary, of letters from the Prime Minister (Mr. Baldwin), Rt. Hon. Viscount Grey of Fallodon, and the Lord Cecil of Chelwood, all making reference to the importance of international fellowship and intercession in the interests of international peace and goodwill. A full report of the proceedings has been included in "Evangelical Christendom."

WHIT-SUNDAY CALL TO PRAYER

The Council again made arrangements for Whit-Sunday, May 20th, to be observed as a day of united prayer, the invitation being directed specially to "Christian Unity and International Peace in a time when the peril of war is not averted from the Nations." The invitation was influentially signed, and received a wide-spread response, being reprinted in many foreign publications.

MISSIONARY REUNIONS

The Missionary interests of the Alliance continue to develop, and have been greatly helped by the Missionary Reunions which are held at the Alliance House on the third Thursday of each month. The programme for the past year has been a varied and interesting one, and while the interests of specific Missionary bodies have occupied attention, the interests of the mission fields generally have been remembered in prayer. It is a matter of sincere thankfulness to the Council that the Alliance maintains close co-operation with all the Bible and Missionary Societies. Its desire is to help in every possible way their work and the cause of Missions generally.

FINANCE

The Council warmly thank all those who have responded to their appeals for financial help, but while the Cash Statements for the year ending March 31st last do not show a deficit, it should be pointed out that this is due to the use of income from legacies received during the year. The ordinary income for the year has been inadequate to meet the expenditure, due largely to the loss through death of an extraordinary number, including several generous donors, who, for many years, have been members or subscribers. This lost income can only be restored as the rapidly growing work of the Alliance is taken more seriously to heart and its needs met by a greatly increased membership and subscription list. As a new financial year opens, the Council realise the great responsibility which this situation represents, and they appeal to new friends everywhere for their co-operation in the work of the Alliance, and for gifts to restore the severe depletion of income referred to.

IN MEMORIAM

Speaking for the last twenty years we have never known any previous year during which the ranks of the Alliance's Membership have been thinned so seriously as during the year which has just closed. To mention a few names only of those to whom the homecall has come will evidence this fact:—Prebendary Webb-Peploe, our beloved Clerical Honorary Secretary; Dr. Watts-Ditchfield, late Bishop of Chelmsford; Dr. Wace, Dean of Canterbury; Sir John Stewart-Clark, Bart.; Sir J. Mark McTaggart Stewart, Bart.; Sir Samuel Chisholm, Bart.; Sir Charles Tarring; Mr. J. Truman Mills; Colonel St. John; Mr. W. P. Coverdope; and more recently Sir William Mackworth Young, K.C.S.I.; General Sir G. K. Scott-Moncrieff, K.C.B., K.C.M.G.; Mr. H. Morgan Veitch, a valued Member of our Executive Council; and Rev. Dr. W. H. Griffith-Thomas; Miss K. C. Dewsnap (Holland); Pastor E. E. Faithfull (late of Madrid); Rev. J. J. Luce; Mrs. Cecil D. Robertson; Rev. J. Gosset Tanner; Col. C. W. R. St. John; Mr. C. J. Muller (Reigate); and Mrs. E. Rose (Exeter). Of all these and others who might be mentioned we can only say, "their works do follow them," and the responsibility is ours to go forward, having in fragrant remembrance the spirit of the Alliance which they freely breathed and the enthusiasm they manifested for the Gospel of Christ, which is the centre of Alliance interests.

The World's Evangelical Alliance (British Organization)

Incorporated 1912.

Balance Sheet, 31st March, 1934.

LIABILITIES	£ s. d.	£ s. d.	ASSETS	£ s. d.	£ s. d.
New Alliance House Fund—			New Alliance House Account—		
Balance 1st April, 1933	1,315 10 9		Purchase of Lease and Leasehold Premises, 13, Bedford Square, W.C.1	4,250 0 0	
Add Excess Income over Expenditure for the year	70 5 11				
		1,385 16 8			
General Purposes Fund—					
Balance 1st April, 1933	4,289 14 9				
Less Excess Expenditure over Income	47 0				
		4,242 14 9			
R. C. HART-DYKE, *Treasurer.*			Cash at Bank		33 1 8
R. C. GILLIE, *Hon. Secretary.*		5,628 11 5			5,628 11 5

AUDITORS' REPORT.

We have audited the above Balance Sheet with the Books and Vouchers of the Corporation and certify it to be correct. We have obtained all the information and explanations we have required. In our opinion proper books have been kept by the Corporation so far as appears from our examination of those books, and the Balance Sheet is in accordance therewith and gives a true and correct view of the state of the Corporation's affairs according to the best of our information and the explanations given to us and as shown by the books of the Corporation.

Queen Victoria Street, London, E.C.4. J. & A. W. SULLY & Co., *Chartered Accountants, Auditors.*

Receipts and Payments A/c for the Year ending 31st March, 1934.

RECEIPTS	£ s. d.	£ s. d.	PAYMENTS	£ s. d.	£ s. d.
To Balance in hand of Treasurer, 1st April, 1933	287 11 9		By Secretary's Salary, Expenses, Clerical Assistance, Postages, Telegrams, Telephone, Stationery, Printing, Duplicating, Typewriting, Addressing, Insurance, Rent of Office, Meeting Rooms, Lighting, Heating, Cleaning, Sundries	770 11 3	
" Subscriptions, Donations and Trade Collections	3,387 5 3		" Deputations, Travelling Expenses, Hotels, Meals and Entertainment	200 0 0	
" Dividends	125 15 7		" Publication of Prayer Leaflet	200 0 0	
" Publication, Literature, Periodical Contributions	102 16 6		" Publication of Year Book	200 0 0	
" Legacies	1,000 0 0		" Publication of Report of Annual Meeting	200 0 0	
	4,620 16 10		" Printing, Stationery and Duplicating	200 0 0	
	4,908 11 5		" Postages, Telegrams and Telephone	200 0 0	
Excursions and Conferences Fund—			" Rent of Offices	200 0 0	
To Balance in hand of Treasurer, 1st April, 1933	200 11 8		" Publication of Report of Annual Meeting	200 0 0	
" Interest on Deposit	1 16 3		" Deputations, Travelling Expenses, Hotels, Meals and Entertainment	200 0 0	
	202 7 11		" Rent of Offices	200 0 0	
R. C. HART-DYKE, *Treasurer.*			" Rent of Offices	200 0 0	
R. C. GILLIE, *Hon. Secretary.*			" Rent of Offices	200 0 0	
	5,111 7 4		" Rent of Offices	200 0 0	
			" Rent of Offices	200 0 0	
			" Rent of Offices	200 0 0	

Reunion Notes.

C.O.P.E. Exception has been taken to our note on the absence of united prayer at the opening gathering of the Copec meetings, and members who had been present at the other sessions heard prayer offered and could not understand why no audible prayer was offered on the Sunday Afternoon. Of the fact there is no doubt. The official Report of the proceedings bears out our statement and the comments that have been made prove the lack of logic in arguing from the known to the unknown. As to the cause of the prayerless session we can only conjecture. The Lord Mayor of Birmingham is a Roman Catholic who had shown keen interest in the Copec movement. Not long before the Conference met the Roman Catholic Bishops issued a manifesto making it plain that it was most undesirable from their point of view that Roman Catholics should join in public prayer with non-Roman Catholics. The withdrawal of Roman Catholics from all undenominational or inter-denominational organisations at which public prayer is offered was demanded, and in consequence all official connection between Copec and Roman Catholics ceased. Those who have had more acquaintance with the Roman Catholic policy than the supporters of Copec were not surprised. We expected the command and were not wrong in our expectation. Individual Roman Catholics took part in the Copec preparations and were zealous in their co-operation, but the minute the Church spoke they obeyed its commands. Roman discipline is rigorous and those who do not fall in with the desires of the hierarchy know that they are guilty of an offence that can only be expiated by penance. We cannot imagine members of any Protestant community engaging in any work for God and man which appeals to their consciences abandoning it when the ecclesiastics of their Church condemn. It is not so with some Roman Catholics who individually see no reason why they should not bow the knee in prayer with their Protestant fellow workers, but as members of their Church they decline to do so when the exclusive spirit of the Church forbids any such joint devotion.

The Spirit of Rome Copec is not the only Christian joint effort that has attracted and does attract the goodwill of many Roman Catholics. The question is at once raised in view of the condemnation of vocal prayer with Non-Romanists—are the latter bound to abandon the obligation to pray together for Divine Blessing on the undertakings? Is it more in accord with Christian courtesy to cease from praying with the lips and to continue Roman Catholic co-operation, or as Christians to join together in prayer and thereby lose the help of the Roman Catholics? We have no hesitation in expressing our conviction. If the organisation is purely secular and we meet as fellow citizens then co-operation may take place. If on the other hand we meet together as professing Christians to do a work that God calls upon us as Christians to perform, it is dishonouring to Him to omit praying together because some of those who work with us have a conception of God and his relation to us that forbids them praying to Him in our company. We are not to blame and it strikes at the very root of Christian brotherhood for any set of men to have the power to say, "you must not pray to God if you wish us to work with you—we can pray to God by ourselves, but we cannot with you for you are outside the Church of God and we must preserve the purity of the Church." All such exclusiveness whether on the part of the Roman Church or narrow sects is opposed to the mind of God. The world will never be won for Him on these lines, and for Christian men to accept the dictates of Rome on this subject is to give place to an anti-Christian spirit which is thoroughly hostile to the whole New Testament outlook. The sooner the English people realise that Rome stands for exclusive salvation within its borders the better for our Church life. Rome is quite ready to receive the co-operation of all who accept its claims and surrender themselves to its influence. On no other terms will they be welcomed. Whatever we may think of the Christianity of Roman Catholic principles on the doctrine of exclusive salvation, we cannot refuse our tribute to the logic with which it is carried into practice.

The Bread of On the way to the Holy Land
Life the pilgrims received the Holy
Celebration Communion in one kind—the
consecrated wafer. The plea
for this breach with Our Lord's institution is
that the chalice was so small there was
danger of the wine being spilled owing to
the smallness of the vessel. Up to a very
short time ago there were no such chalices
in use as priest's chalices in the English
Church—the large chalices were universally
employed. When we remember that Reser-
vation is demanded for the sick—not so
much for their sake as for the Priest who
will not communicate fasting—we do not
think we are overstating when we say that
the Roman doctrine of concomitance—viz.,
that the Body and Blood of Christ are the
substance of both the communion elements—
is behind the communicating in one kind on
board ship. It is the absence of straight-
forward explanation that has done so much
to alienate millions of Englishmen from the
Anglo-Catholic claim for outspoken honesty.
When the right moment arrives the real
reason is given. That moment only comes
when a custom apologised for on other
grounds is considered to be so deeply rooted
that it cannot be dislodged. In this manner
little by little the Romanisation of the
English Church proceeds and to attempt to
show, by those who do not like it but are
not willing officially to intervene, that
romanisation is not proceeding will succeed.
The mediæval Church before the Reforma-
tion was in all respects identical with the
Roman Church as we know it. From that
Church the Reformers revolted, and on the
basis of that revolt the Church of England
framed its liturgy and Articles of Religion.
Historically there is no gainsaying this, and
the attempts now being made to consider
the introduction of the Mass and teaching so
closely akin to transubstantiation that it can
be expressed in the same words as Roman
Doctors have used in exposition of Tran-
substantiation, is the best proof that
Romanisation is the only word that can
truly describe the new policy within the
Church of England.

Reservation and Adoration The House of Clergy after hearing from Dr. Darwell Stone that he and his friends wished to adore the Reserved Elements deliberately sanctioned Reservation although they adopted a Rubric saying that it must be for purposes of communion only. Those who voted for the sanctioning of Reservation knew what Dr. Stone had said, and unless they are entirely blind to existing facts they must know that the men who hold the doctrine of the presence of Our Lord in the Bread and Wine after they have been consecrated by the Priest cannot do otherwise than adore the elements. Every principle of action which governs human conduct demands this from Western Christians. The belief necessarily involves adoration, and such adoration of a priestly announced Christ with the elements is idolatry. All worship given to any but the invisible God is idolatry, and it is not possible for the average man to distinguish between the elements as they are seen by him, and the object that he worships. The entire practice is unscriptural and dishonouring to God, and we trust that every Christian Englishman and woman who believes the teaching of Christ and His Apostles to be final, will unite in preventing the acceptance of Reser-vation by the Houses of Parliament. A vital doctrinal change is being made in the teaching of the Established Church, and this affects every English Christian. Parliament under the Enabling Act has the last word on this matter, and Parliament represents the Nation not the electors to the National Assembly. We are all interested in the doctrinal purity of the Church of England.

Lord Halifax on Reunion with Rome Lord Halifax has never ceased to urge the policy of Anglo-Catholics. In a recent letter to *The Times* he argues that the Primacy of Peter is *jure divino*—*i.e.*, by Divine Law—and therefore as these claims put forward by the Papacy as the successor of Peter have varied ex-planations that may make union possible, are to be welcomed. We would ask, is there any warrant in Scripture or in the teaching of the early Christian centuries that whatever unique position Peter possessed is descended to the Bishops of Rome? Is there, we may ask, any proof that Peter was at Rome, much less that he was ever Bishop of Rome? On the latter point we have no doubt, and since reading very carefully the Essay by Dr. E. T. Merrill in "Essays in Early Christian History," we more than doubt the historicity of the oft-repeated assertion that Peter was ever at Rome. We are aware that some of

the leading historical students in England have been so deeply impressed by the argument of Dr. Merrill that after careful examination they have accepted it. The repetition of a statement does not make it any more trustworthy, and the early centuries of Church History demand a much more rigorous scrutiny than they have been given. It is becoming more and more evident that in the Providence of God we are dependent for the teaching of Our Lord and the Apostolic Church on the pages of the New Testament. God works mysteriously, and what has seemed strange is now being seen to be His work. Had we a multitude of late first and second century documents all claiming to express the mind of Christ we should have had a multitude of human imaginings. Instead we have an eloquent silence, and the few documents that have come down to us are different in outlook and appeal to the pages of the New Testament. When once man corrupts the Word of God we have the door open to error, and never were claims so monstrous as those of the Papacy supported by so slender evidence. The evidence was so slight that open forgery had to be used in their maintenance! The forgeries have been exposed, but the claims remain.

The Cheltenham Conference

The Conference of Evangelicals at Cheltenham spoke this year with a clearness that cannot be mistaken. It discussed the relations between the Churches of Rome and England. The findings based on the papers read and the discussions disavow the leading errors of Rome, and show how the recent attempts to bring Rome and Canterbury together on the only possible basis are opposed to utterances of Lambeth Conference and the Appeal to All Christian People. It will be remembered that we have insisted on this aspect of this subject, which is strangely overlooked by many writers. The Cheltenham Conference "strongly deprecated approximations to the Church of Rome in doctrine or practice, not only because of the errors taught, but also on account of their adverse influence on the prospects of reunion between the Church of England and the non-Episcopal Churches." On this matter there is no room for speculation. The Churches of The Reformation once stood together in their rejection of Roman claims and doctrine. Today a section of the Church of England deliberately separates itself from the views of the formularies of their own Church and endeavours in every possible way to achieve union with Rome founded upon doctrinal unity. This the non-Episcopal Churches will never accept, and the hope of any unity between them and Canterbury vanishes by the acceptance on the part of the Anglican Church of the specific doctrines of Rome, which place a Priest between a soul and its Saviour, make membership of the Church dependent on the acceptance of the Papal system, teach sacramental error akin to that of Transubstantiation and restore the Mass to the Churches. We have forgotten much in recent years, but the renewed appeal to history is forcing us to revive our memories of what Rome stands for and has stood for throughout the ages.

Wesleyanism and Rome

The President of the Wesleyan Conference—The Rev. Amos Barnes—has shown himself to be a wise discerner of the times. He pleaded for a federated Methodism, for we are face to face with Vaticanism, which in all times and all places has proved itself to be the enemy of political, social and religious freedom. Methodism cannot make a truce with it. Signs are not wanting, in his opinion, that the great battle of the Reformation will have to be fought over again. Probably the President had in view the romanisation of the Established Church, and the great effort to be made by Rome during the next eighteen months for the re-capture of England to her allegiance. We have before us the official statistics of conversions in England to Romanism during the five years—1918-22. They number more than 55,000. We have no desire to minimise their importance when we say that during that period Rome has lost far more than that number by lapse from all Christian teaching. On every side we find Rome asserting herself, and the time has come when all who value Gospel truth must give more study to the differences between Rome and Reformation teaching. When the Press declares that the Elizabethan traitors, who suffered for political crimes, are as truly Martyrs as the men who suffered under Mary, it is necessary to state the truth. The sufferers under Elizabeth were the papal agents of a

Pope who excommunicated Elizabeth, placed a price on her head, aided the Irish rebellion and supported with his whole power the Spanish Armada. To talk of such men as martyrs and Elizabeth, who was fighting for her own and her country's life as a "religious persecutor," is to forget that the men concerned were in the position of spies and traitors during a life and death struggle. A little historical knowledge dissipates the crisis with which Rome envelops our national past.

The Shortage All the Churches are suffering at Ordination from a shortage of men for the Christian ministry. And this shortage occurs when our Universities are crowded with students! As a result of the war and help given by the Government, more medical and exist to-day than before the struggle. There are far fewer men on the active list of the Established Church Clergy, and the Non-Episcopal Churches are also weaker. What is the cause? We live in an unsettled age, and there is a general feeling abroad that it is possible to be a Minister of Religion—to profess one thing and believe another. The outstanding example is the Church of England, where every doctrine affirmed by Rome, and every doctrine disowned by Unitarians can apparently be held without any risk of incurring moral or ecclesiastical censure from the authorities. Unless there be a restoration of confidence in the Clergy as men who proclaim what they state they believe, we shall see a continuance of the lack of men. The young man who looks forward to the Ministry as his life work asks himself the question, "Can I remain honest when a Minister, or must I drift like the others, in a morally questionable position?" He does not know what to think, and finally determines to work as a layman and help, as far as he can, the extension of the Kingdom of God. We are well aware of the many perplexities that beset young minds, but we are convinced that the moral problem which we have mentioned has far greater importance than is generally recognised. Young men aspire to be honest when they follow the Christ call, and if they see a glaring contrast between proclaimed teaching and professed belief, they shrink from running the risk of becoming a man who has to explain away what he has declared to be his convictions.

Temperance Reform We have no wish to enter upon criticism of the many discussions that have taken place as to the best means of dealing with the drink problem. The evils of intemperance are so glaring that all Christians must prayerfully determine their own attitude to Total Abstinence. A different question arises when the State is asked to prohibit the manufacture, sale and distribution of alcoholic beverages. Until men are convinced that all indulgence in alcoholic drink is sinful, we cannot expect prohibition to be successful in an old country. The contrast between the results of prohibition in the older and newer States of America proves this. Men love personal liberty, and they are not convinced that the New Testament makes Total Abstinence a Christian duty. Everything possible ought to be done to make it hard for men to obtain drink without the opportunity of obtaining food at the same time. If only we were able to teach those who drink strong beverages that it is unwise to indulge without eating, a step forward would be taken. To go too fast in social reform, when the consciences of many of our best men are opposed to the measures proposed, is to bring about a reaction which works more harm than good. There is very great need of sound education on the whole subject, and we have read with very great interest the remarkable Government Report on Alcohol. This little book, that can be obtained at H.M. Stationery Office, Kingsway, contains a mass of facts that will do much to induce clear thinking. Drink is an evil that can only be successfully combated by winning the conscientious approval of methods on the part of the best minds of all classes. We thank God for a more enlightened public opinion, and believe that, with education, we shall make even greater progress.

Lotteries for Charities We are glad that leaders of Christian life have spoken their mind with a refreshing absence of ambiguity on the question of lotteries for charitable purposes. All engaged in philanthropic work know the difficulty of collecting needed funds. The times are hard and the need continues. It is comparatively easy, even in these hard times, to raise a considerable sum of money by an ingenious lottery which, by securing large numbers of

small sums given in the hope of gaining a big prize, enables the burden of doing-up to be relieved. Church organisations also have utilised the element of cupidity which is universal in mankind to extract money for their support. And yet nothing can well be more foreign to the spirit of Christ, for a lottery means that a chance will determine the benefit of one at the cost of the many. No return of any kind is given in return for the money won. In addition, the appeal of the lottery is directly opposed to the appeal of charity. To support a charity, means a desire for its well-being at the expense of the contributing individual. Unselfishness, not self interest, is the basis of the gift made. When a lottery ticket is taken it means that the purchaser hopes that he may gain a big prize at little expense, and cupidity is the governing motive. Unselfish regard for others is not the governing motive. As the signatories well say, "The fact that the object is a worthy one does not alter either the nature or the effects of the methods adopted." We all profess to abhor the maxim "the end justifies the means," but too many are led astray by an underlying belief that "the end transfigures the means." All admit that gambling is a wide-spread curse that must be fought, and if this is the case, good people must oppose the nurturing of the gambling spirit in support of good objects.

Amusements and Church Work Many Ministers are much perplexed through the pressure brought to bear on them to organise whist drives, dances and other attractions to support Church Funds and to keep the young people together. It is pointed out that the young people will seek their amusements outside the Church atmosphere, will form undesirable acquaintances, and youth must not be cramped by puritanical restrictions. Unless a thing is in itself harmful it should be taken up by the Church and sanctified for higher ends. Does the Church of God exist for this purpose? We are convinced that the introduction under Church auspices of a spirit of worldliness into its work is the end works evil. It is right that opportunities should be afforded by the Churches for the healthy physical recreation and intellectual improvement of our young people. A good cricket and football club, a well-run gymnasium, a tennis club, a musical society, as well as a debating society, may all find their place as parts of the life of the organised Christian community. But they must be kept in their proper place and used for the members. The Whist Drive and Dance introduce quite another element, and inevitably lower the tone of the atmosphere that should mark all that is done by the Church for its people. Do they in any way raise the tone of spiritual life? Do they stir those who participate, to greater zeal for God in direct work for Him? Are they in any way calculated to be a recruiting ground for the outsiders who attend in considerable numbers? Experience gives a decided answer. The Church of God is the body of Christ and its main object is to gain souls for Him and to feed them with the bread of life. There is a good deal in the epigram of a well-known minister who replied to a deputation urging him to support a whist drive, as it would bring many outsiders to the Hall, "I am sent here to feed the sheep, not to amuse the goats."

The Pilgrim's Progress. Those who are over fifty years of age know the Pilgrim's Progress and treasure its teaching. They had read it in their youth and its charm still lives in their memory revived by many returns to its pages. Younger men and women are not familiar with the book and too often ignore it when mentioned or laugh at it as an outworn volume. They will perhaps change their opinion when they read the remarkable lecture delivered by Mr. J. W. Mackail at the Royal Institution (The Pilgrim's Progress, Longmans 2s.). He considers it one of the great classics of world literature. He tells us that "Puritanism is deeply rooted in the national character in one form or another. We may be sure that it will re-appear; the eternal antithesis between Puritanism and Art will be raised once more and will again, as it does in Bunyan's work, arrive at some synthesis." "Bunyan was more than an artist; and The Pilgrim's Progress is more than a work of art." The "similitude of a dream" is also the clear vision of one who had probed life to its depths. It is the statement of and the appeal to truths which under whatever form they may be expressed from age to age are unchangeable; that there is but one way; that the difference between right and wrong,

between good and evil is fundamental; that the laws of God are inflexible and inevitable; that ignorance, so far from being a venial error, still bears a fleshmail mark, is a vice and a sin, the root of all other sins and vices." We hope that this charming booklet will be carefully read and will do something to revive the study of the Pilgrim whose life story has been repeated in countless life and is as true to-day as when it was written. We shall not always live in the pleasure seeking atmosphere of the day. We all can do something to prepare the way for a higher sense of duty. The chief end of man is to make money and give as little as possible of effort in return for payments made.

The Wesleyan Conference Unity Demonstration.

In Leicester the Wesleyan Conference had as its first Public Meeting at the Albert Hall a demonstration on Christian Unity. From beginning to end the gathering was enthusiastic. The Chairman the Right Hon. T. E. Ferens briefly sketched the progress of the movement since 1920. He, however, has in one respect misunderstood the proposals and the response of the non-Episcopalians. The co-existence of the Congregational element in the United Church by no means implies as he seemed to think in the minds of the Episcopal leaders that "Episcopalianism is not to be regarded as an essential for a living Church." The whole difficulty of the present situation arises out of this contention and the asserted need for Episcopal ordination. It is perfectly true that the barrier thus erected is in direct contradiction to the statement that the non-Episcopal sacraments are valid ministries of both Word and Sacraments. If all duly baptised in the name of the Trinity with water are members of the Church of Christ and the non-Episcopal ministries are valid ministries, then the contention that re-ordination by a Bishop is necessary falls to the ground. In spite of much that is at present discouraging we are convinced that the great majority of English Churchmen will admit the conclusion that the insistence upon re-ordination for the full exercise in the ministry of a reunited Church is at once unnecessary and undesirable. Some other path will have to be found. Archdeacon MacNutt in referring to the Malines conversations said, "We are confident that the Archbishop would have been untrue to the spirit of Lambeth if he had brushed aside any invitations to the discussions. Do not fear that we in the English Church are going to bow our necks beneath the yoke of an Italian Bishop. It is only the merest handful of English clergymen who really desire or intend anything like that." The Archdeacon admits that there are some Clergy who do and we have already shown that a number of them accept doctrine indistinguishable in practice from that of Rome.

Sunday Games

We are glad that through the efforts of the Rev. E. A. Dunn and the local Free Church Councils, the Willesden Urban District Council rejected the proposal to open the parks for Sunday games. The proximity of Willesden to the London County Council parks made it a matter of first-rate importance that the whole subject should be brought before the members, and we are thankful to say that some confessed that their attitude had been changed by the arguments brought forward by the deputation When local Churchmen and Free Churchmen unite and speak their minds frankly on a matter that involves the well-being of the people, they command the respect of local bodies. It was observed at the beginning of the meeting that no Church of England Clergyman was present, and a great point was made of that fact. But Mr. Dunn very soon showed that in this matter his Free Church brethren had the support of the Church, and that the opening of the parks would do a grave injury to the religious and social life of the neighbourhood. Already London Sunday Schools are feeling the effects of the games. It is a sad fact that nowadays parental control over children is much less than it was, and they are not able to influence them to attend Sunday school. The counter attraction of games in the open spaces is just the determining factor in the case of very many who give up Sunday schools to play with their companions or to watch the games of others. Whatever may be said of the teaching in Sunday schools, and in our opinion it is unjustly depreciated, it is a splendid opportunity of fostering trustful relations between teachers and taught. These relations are very often the

beginning of life-long influence for good. Anything that injures the Sunday school is a blow at the best interests of childhood.

Adolescents The London Diocesan Conference had before it a special report on the care of adolescents. The figures quoted show that a great falling-off in the number of young people who attend classes in their parish has become accentuated in recent years. The Wesleyan Methodist Conference has also reported a falling-off of five thousand in Sunday School attendances during the past year. The weakening hold of all the Churches on adolescents is one of the most serious facts in our contemporary religious life, and it cannot be remedied by any headquarters heroic planning. The congregation is the unit and we are of opinion that no better proof of the results of the secularisation of so much of our Church life in recent years is responsible for much of the evil. Young people when they see no difference between the secular and the religious think that they can amuse themselves without real loss, whereas when something is given them that meets the needs of their higher nature, they respond. We wish that we could see the revival of the old type of Bible class under competent leaders. It is said in the Report that far more young people are ready to come forward as Scout masters and Brigade officers than are ready to undertake definite religious work. Something is wrong when this is the case, and we are not inclined altogether to put it down to an increasing sense of personal unfitness for the higher duty. It is largely due to the time given and the attention paid by Churches to what is at best only a semi-religious—even if that—aspect of Church activities. It may seem old-fashioned in these days of uniforms and guilds to lay weight upon the special spiritual mission of the Church to adolescents. They are really the seed plots of the Church of the future, and it is by no means uncommon to discover districts that have large numbers attached to the Brigades, Troops and Guilds, and to find that very few attend the services of the Church. We are far from saying that these organisations do not do a good work, but they do not evangelise the lives of the members.

Conversion How infrequently do we hear the word "conversion" used in the pulpit! Preachers discourse on many doctrines and give excellent addresses on subjects of the day, but seldom offer to the soul of conversion—a turning from sin to God, a full repentance of sin and an utter trust in the promises of the Gospel and the Redeemer. And this at a time when scientists and psychologists are becoming more and more aware of the great fact that turning points and crises are reached in human lives. The greatest day in a man's life is that which chronicles his change of heart by the working of the Spirit of God. Great saints look back to the crisis with conscious gladness, and those who enjoy the greatness of God and cannot point to a decisive hour rejoice to know that the careless and indifferent can believe, surrender and be saved. In every congregation there must be a number of souls in which the Spirit is working and the man is waiting for the call to give himself to God. Until the pulpit again rings with the Scriptural call to yield to the striving of the Spirit and surrender in faith to the love of God manifested in the death of Christ for sinners, we shall not have the revival for which we pray. The Atonement must be preached, if souls are to be won. We sometimes think that the power of Anglo-Catholicism over many minds comes from the preaching by some Anglo-Catholics of the fact of conversion, and the offering of Christ for the sins of the world. Whereas, in a great number of our Churches the sacrifice of Christ is ruled out of teaching on account of the fact that it is still a stumbling block, and foolishness to Jew and Gentile. Without the preaching of the Cross there can be no real converting call, and the silence of the pulpit on the Cross is the greatest defect in modern preaching.

"It is the work of the Church to lift the thought of the time up to the level of her Divine message, not to bring her message down to the level of the thought of the time."

World Mission Notes.

The Moslem World The International Review of Missions contains an optimistic article by Dr. John R. Mott on the outlook in the Moslem World. He sees a marvellous increase of accessibility of Mohammedans to the work of Christian missions. Four-fifths of the Moslem world is open to the preaching of the Gospel. There has been a great change. Pan-Islamism is giving place to Nationalism, and this means a weakening of the hold of the corporate character of their religion. Dr. Mott quotes the words of Archbishop Whately, "If my faith be false I ought to change it; whereas, if it be true, I am bound to propagate it." Moslems propagate their faith in Africa, as all mission workers know. For many reasons there are comparatively few workers among Mohammedans. The soil is difficult, the training needed requires a special type of worker, and yet even in the hardest soil the good seed has sprouted. In the Dutch Indies there are thousands of baptised Moslems. He concludes that "the present is a time for working quietly. The Moslems are pulling down their own house, but they do not want foreigners to do it. Let us continue to present the all sufficiency of Christ rather than to make polemical attacks upon Islam. When a new and true conception of Jesus Christ is created in the Moslem mind, they will be drawn unto Him."

Governments and Missionaries A new phase in missionary work has been entered upon, as the interest in the Missionaries and their converts on the part of Governments has increased. Not so many years ago it was the duty of all lovers of religious liberty to see that the Missionaries received the protection demanded by law. Now there are very few Powers that do not think it discreditable to treat unfairly the man who preach Christ. The right to protection, so long as the local law is observed, is part of the ordinary system of government. But the new spirit on the part of Governments carries with it fresh responsibilities on the part of the Missions, who must commend themselves by their desire to avoid anything that may cause conflict. When complaints have to be made they must come from the Missions themselves, and only on very special occasions must the national Government of the Missionary be called into action. The World's Evangelical Alliance has, during its long history, exercised a powerful influence in favour of those who have been persecuted for righteousness' sake, and it is a joy to know that in those countries where it has national branches they are active to influence their own Governments in behalf of freedom.

Christianity and Race Mr. J. H. Oldham, at a meeting in the Alliance House, outlined the scope of his recently-published book on "Christianity and Race." The great international problem of the present day is the contact of races and its regulation. For the Christian there are no racial distinctions in the sight of God. All men are redeemed by Christ and heirs of immortality. The Kingdom of God has no frontiers. But races are in different stages of social and intellectual development; they have special characteristics, and act as individuals and groups in different ways. In England, we have practically no local race problem, but throughout the Empire it is often acute. In the United States it is the danger point, and so strong is feeling that when Christian leaders speak their minds they are accused of being paid agents of the darker races. Unless Christian influences and ideals can solve the problems, a much more terrible struggle than the great war may overtake humanity. But Christianity must face facts and command respect and fair treatment for all men, without demanding that Western political rights should be given indiscriminately to all races and that every country must be thrown open to immigrants irrespective of race and colour. If the Churches do not use their influence on the side of justice and fair play calamity may easily be the result.

German Missions In some directions the restrictions against the entrance of German Missionaries to territories under control of the Allies have been relaxed. With the exception of India, which remains closed to them until 1926, German Missions are able to work in our Colonies. They will be placed in exactly the same position as Missions that have their headquarters in other European countries. We are glad that the time has come for the relaxation of the excluding regulations, for Germans have done splendid work for God, and in many cases have made wonderful progress among the natives. The war did more than was generally believed to injure the Mission work of the Church, and one of its most calamitous effects was the depriving of Missions of trusted heads on grounds of politics and the withdrawal of active men from the Mission field to military service. Now that Germans can return we are sure that their brethren from the Allied Nations will welcome them and do all in their power to show that Christian brotherhood is a stronger bond than national enmity during war time was a dividing force.

An Abyssinian Prince in the Bible House His Imperial Highness Tafari Makonnen recently passed a morning in the Bible House, where they were shown the treasures of the Library. His Highness and his suite were specially interested in a fourth Century Coptic Manuscript of St. John's Gospel. On the following Monday he sent to the Society a cheque for £100 in support of its work. He also gave it a medal with an inscription in Ethiopic, "The Lion of the Tribe of Judah hath prevailed," and promised on his return to send copies of the Gospels which he had had printed in his own private press. In our last issue we recorded the facilities given to Mr. Fladd in Abyssinia for his work among the native Moslems, and it is cheering to know that during a crowded visit his Imperial Highness made the opportunity of calling at the House which is honoured by being privileged to send the Bible in hundreds of tongues throughout the world.

China We are thankful that the fears concerning prominent Missionaries in China have been removed. At the present time the disturbed state of the divided Republic places many obstacles in the way of Missionary work, and the fidelity of the men and women who stand their ground side by side with their converts proves the love they have to their Master and His flock. Missionaries learn to love China. The brother of a well-known veteran Missionary was asked when he would retire and return home. The answer came, "Age and weakness may lead him to give up his work, but he will never leave China. He loves his people." The Gospel is making itself felt as a great power. Mrs. Hudson Taylor said at the Annual Meeting of the China Inland Mission in the Queen's Hall "Little Churches we used to know in early days have grown into great Churches, some of them with a membership that would fill this Hall. Wonderful changes and development." The seed sown is bearing rich fruit, and the missionaries who fell into the hands of brigands impressed them as wild men by their Christian conduct. The soldiers of the Cross believe "that God is going to do a new thing" and ask us to pray that He may.

A Mission-ary Wesleyan President The Wesleyan Conference in Nottingham was presided over by the Rev. Amos Burnet, who worked for twelve years in Bangalore, where he devoted himself to Mission work and to helping to provide educational opportunities for the Anglo-Indian folk. Afterwards he laboured for eighteen years in the Swaziland and Transvaal district, where he was Chairman and Superintendent of a baptised Christian community numbering 86,000. He himself had seen, in his district, 55,000 baptisms, 20,000 of which had been adult converts from heathendom. He championed the rights of the natives, and won the esteem of the European population, for they saw in him a man devoted to righteousness and ready to do what was right at all costs. The unity of the home and overseas work of the Church has an object lesson that cannot be overlooked when a great community elects to its most honourable post one who has spent a great part of his working ministerial life in distant lands. We pray that his year of office may see a great revival of Missionary enthusiasm in his Church which reports this year an increase of its home membership.

Indian Church Affairs. In Anglican Missions in India a great change is confronted. The old system has in the opinion of very many done its best work and the time has come for the creation of a Church of India which will embrace the English and Indian elements. The Bishops and the Establishment will cease if the plans be carried out and the whole Anglican community will be disconnected on a local basis. It is said that the Church Missionary Society will continue to exercise great influence, and there is need for careful consideration of the Society with its Evangelical principles of the grounds on which it will co-operate with the new Diocesan government. There must be free scope for the preaching of the Gospel in accord with the principles that have distinguished the work of the C.M.S. We know that some of the best friends of India fear that the trend of ecclesiastical thought that is prevalent in England may exercise undue weight with the Dioceses—if they are formed—on the new lines. They point to a Liturgy published as an experiment, as they know that it contains doctrinal teaching that is not in accord with the teaching to which they give their allegiance. The C.M.S. Committee is alive to the duty of meeting the situation when it arises.

Changing India. It is very difficult to judge from the varied reports that reach us of the real attitude of India towards Christianity. For political reasons many educated Indians dwell on the teaching of Christ and the duty of the Government to adopt their interpretation of that teaching. This does not imply that they have accepted the Lordship of the Redeemer even when some of them strive to adopt His precepts in their conduct. It is comparatively easy to criticise the Western expression of Christianity and contrast it with the commands of Christ for polemical purposes. The spread of agnosticism among certain classes makes it very hard to discriminate between sympathy for the Gospel and clever argument in support of political ends. Nevertheless it is a great gain to know that the name of Jesus is no longer treated with that bitter hostility which characterised the past, and we may rest assured that the wise Missionary workers use their opportunity to the utmost.

The Jew. The Missionary Conference of Jewish workers held in Edinburgh was an exhibition of co-operative Christian Unity as representatives of many Churches and Missions took part in its proceedings. There seems to be a growing conviction that the winning of the Jew for Christ is the most important task before the Church. The Jewish race has missionary gifts and the power of penetrative pertinacity to an extent not possessed by any other people. The Christian and the Jew have the Old Testament as their common heritage and to-day the Hebrew colonies in Palestine are changing the waste into a garden. Zionism lays emphasis on Judaism as a national and not as a spiritual force. It has secularised the Jewish mind. The secularisation is not confined to Palestine and the Church of Christ has to lead the Jew from his secularised outlook to the freedom and spirituality that he can attain in Christ. The work is being faithfully done—largely by Christians of their own race.

Missionary Literature. Books of the most attractive kind are being published dealing with Missionary life. We review elsewhere the striking Biography of Andrew Young which will be an inspiration to all who read it. Two series of true Missionary stories told in popular readable form are just what Sunday School Teachers and others look for when trying to prepare a lesson that will interest their classes. Arthur E. Southon on "The Whispering Bush," gives us pictures of West African Life with all its cruelty and its changed character when it surrenders to the Saviour. Miss Emily Drew on "Bennerges Son of Thunder," brings us to India. Both volumes are remarkable for the accuracy of their detailed references to life and customs, but the style is never pedantic and the incidents are always told with a delightful freshness. These half-crown books ought to increase interest in Missions.

Mission Education. The responsibility of the Church for the future of Africa is more important than would seem at first sight. Education gives a man tremendous power over his illiterate brethren and the man who can read and write is a member of a society that can only make half use of

his communications unless it can read and write. The little knot of people at the head of native affairs have an influence far and away beyond anything we can imagine in our settled life. Statistics prove that ninety-five per cent. of the educational work of the African native is being done by Missionary Societies. Of course Government grants help and all modern Governments consider education a charge upon their revenue. The Missions have a clear duty to make their teaching definitely Christian and to have the pleas of the Governments under whose authority they serve based on Christian principles.

World-wide Prayer The International Missionary Council has issued an appeal that in all countries a week should be set apart for prayer by the missionary forces. We rejoice to know that prayer is being offered unitedly for this special branch of the work of God by those most directly interested. In the Universal Week of Prayer programme, annually issued by the World's Evangelical Alliance, special intercession is made for Missions at home and abroad on Thursday. No better opportunity arises for manifesting the unity of all believers in the Saviour, and for bringing our needs before Him, than the first week of the year, when we dedicate the year to His service and ask Him to accept us to live and work for Him. The summons to Prayer is urgent, and we were thankful to see that at the Jerusalem Conference on work among Moslems, the need of more prayer was emphasized.

The German Alliance The Blankenburg Convention will be held this year from August 25—30. Arrangements have been made for the entertainment of delegates, and the subject of the discussions will be "Much Fruit" (John xv.). Before the war Blanckenburg was a centre of Christian Union and inspiration to German Evangelical Christians. War caused the meetings to be suspended, and their revival will attract new as well as many old friends. Our common faith makes it obligatory on us to interest ourselves in the work of our German brethren. They have held their faith tried and are in need of the sympathy of their British fellow Christians. We pray that the coming Conference may be the source of their much fruit bearing in the lives of all who attend its meetings.

The Waldensian Church Our Italian brethren are faithfully preaching Christ in the presence of difficulties caused by the political condition of their country. They are keen on the observance of the Week of Prayer, and, as in other countries, arrange to have its programme translated and circulated in their own tongue. The President of the Waldensian Synod writes: "I hope that your proposed organisation to protest against the progress of Romanism in England is going on prosperously, and that you will succeed in opening many eyes upon the terrible dangers your noble England will have to face." From other Latin countries we receive similar testimony to the anxiety felt at the Romanisation of the Services of the Church of England, and the special efforts to be made by the Roman Church during the Jubilee year which begins next December. Our friends know what Romanism means and wish us to escape what they suffer.

Romanism on the Continent France withdraws her ambassador from the Vatican. Her new President is a member of the Reformed Church and a faithful Protestant. Italy and Spain are now under the control of Governments that owe much of their strength to the support of the Roman Church, but in both lands the men in authority are aware that to subject their policy in the sphere of religious freedom to the Vatican would raise protests that would weaken their hold upon the people. The Roman Church is nothing if not astute, and it adapts its methods to the conditions of the time. The Protestants are not persecuted by the State which, however, does nothing in Spain to relieve them of the disabilities under which they live.

Catholicity has been summed up for ever by Augustine:—
"I take a whole Christ for my Saviour; I take the whole Bible for my staff; I take the whole Church for my fellowship; and I take the whole world for my parish."

Books Worth Reading.

ANDREW YOUNG OF SHENSI. By J. C. Keyte. (The Carey Press. 6d.)

Mr. J. C. Keyte has a graphic pen. He can make us see through his eyes, and we form definite impressions of the hero and his surroundings. The picture given us is that of a man of outstanding gifts who is dominated by nothing and through faith in the Divine Call struggles and achieves great things for God. We marvel at the grit of Andrew Young. He fights his way through all obstacles until he becomes a Missionary on the Cotgar. There he sees what can be done by a devoted medical missionary. After a third attack of hæmaturic fever he had to return home, and then he began a new life. He secured a post in Quarrier's Orphan Homes. Rising at four in the morning, he studied medicine, and never neglected the duties for which he was paid. Often he had only four hours' sleep. But he won through, and at the age of thirty-five he accepted a call to China as a Medical Missionary. Language had to be learned, and in a year he passed his language test and married his wife, who was a qualified medical woman. As we follow him and her in their labours, their adventures, their trials and victories, we are brought face to face with the heroic. The story of "the dramatic year" is a remarkable chronicle. When one thinks of the many times but for a timely "coincidence" they might have been lost, it is difficult to quarrel with the Young's verdict that "such coincidences were nothing but the immediate providences of a Heavenly Father." They knew that God was with them and in this consciousness they did their duty. We are told that in all his difficulties instead of growing irritable, "he grew, if possible, more thoughtful for others, more earnest to shew forth Christian character, whether in the prosaic daily programme or in the sudden calls so frequently made upon him, calls that meant discomfort, hardship, and endless modification and alteration of plan." He died at the age of fifty-three, and in a short time he accomplished a long time. He was a man whom any Missionary Society might be proud to have upon its roll, and we are grateful for the intimacy of the record which shows us the man as he was and the environment in which he laboured. Andrew Young "believed the Promise of God, he laid hold of the Word of Life, he worked Word and Promise into his daily plan and practice, until slowly, unconsciously and surely, he was changed, and men took note of him that he had been with Jesus."

THE GREAT UNITIES. By John Macbeath, M.A. (The Carey Press. 2s.)

We all value freshness of presentation and in this little work we have a series of addresses that cannot be laid down until every page is read. Mr. Macbeath writes with a greatness of spirit and a fullness of information that at once wins the reader's attention and forces him to think as he develops his theme. He has at hand illustrations from literature from science and history and we can well understand how eagerly the addresses were heard in two continents. The Great Unities are the World, the Gospel the Kingdom and the Imperative. The world is one as it never has been and under the guidance of Mr. Macbeath we see how distances have been annihilated and the various races are interdependent. In this world cross-bearing saints are the conquering legions of the Christ. The gospel they carry with them is one. It is final, authoritative in its teaching of God, it is equally so when it declares that man may become the son of God, it has the same message for all men that they are sinners needing a Saviour and proclaims immortality with a ring of certitude. The Kingdom, too, is one dependent on the character of its King, its unity exists in diversity and throughout the ages the Kingdom has been continually manifesting its characteristics in the lives of saints whose diversity contributes to the unity of the Kingdom. "Christ is the heart of the whole organism, the centre of the whole circumference of life, the reconciler of the whole system of being." Then there is the great imperative to preach and God needs man to be His instrument in advocacy of His truth. "Personality is the most powerful thing in the world. The gospel is the revelation of the personality of God in the personality of Jesus Christ. Personality was revealed and communicated through personality. . . . There is no adequate instrument until the preacher arrives." He con-

cludes by showing that Christian experience is a great reality. "And it will be the privilege to prove to an observing world that the gold of the Kingdom of God is minted in the coinage of life." We have read the book with profit to ourselves and we believe that others too will be helped by it.

IMMORTALITY. Edited by Sir James Marchant, K.B.E., LL.D. (Putnam, 7s. 6d.)

"A book that contains contributions by some of the most eminent scholars of the day cannot lightly be laid aside, and we advise all who undertake its study to be prepared for hard thinking, and at times dissent from conclusions reached. When men like Flinders Petrie, F. M. Cornford, Prof. Galloway and Dr. Rudolf Eucken write on great themes their words deserve careful weighing. Having read the book, and done our best to master its contents, we come back to the New Testament teaching that immortality and life were brought to light by the Gospel. Mere continuous existence—survival after death—has no real religious value. The old legends that tell of such existence are to be classed with the teaching of spiritualism. Man craves for more life and fuller, and can only find that in Christ. We have read and pondered Dr. R. G. Macintyre's Essay on "The Christian Idea of Immortality," and we cannot say that we find it satisfactory. It is true that the revelation in Jesus Christ of what man is and may become, and of what God is involves nothing less than individual immortality, not because of the degree of correctiveness attainment, but only in small measure—established a relationship which has joined us to a higher order of being, and which has in it "the power of an endless life." But we regret that Dr. Macintyre opposes the teaching of St. Paul and Our Lord. "One cannot be blind to the fact that in the Epistles of the New Testament, especially the Pauline, the view of the world and of man is decidedly pessimistic. That, however, is not the impression one gathers from the attitude of Jesus. He who knew as no other what was in man, and perhaps for that reason had an inextinguishable hope for men and women, and a wonderfully keen sense and appreciation of the good that was in them. Hope for all will still remain with us, but the reality of freewill and the analogy of the evolutionary process forbid our assent to dogmatic universalism." We see no such contrast between the teaching of St. Paul and that of Our Lord. Who tells us of man's love of darkness rather than light, because their deeds are evil, and do not forget that Paul wrote the latter to the Philippians. As we said, the book deserves thoughtful study, for it contains many very important summaries of ancient and modern opinions by men who know their subjects, and in many places refutes current views that are attractive to the imperfectly educated. We who believe in Jesus and the Resurrection know that in Him we have eternal life. This makes clear the contrast between the broken lights of science, philosophy and history, and the full light of Revelation of Divine love.

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